THE UNITED CHURCH

OBSERVER

Spotlight on Newfoundland

See page 10

Cyril Marshall
HARBOUR AT TWILLINGATE, NEWFOUNDLAND

The Unknown Province
By A. C. Forrest

Those War Babies
By Lloyd B. Graham

"Not the preacher, nor the teacher,
but it's me, O Lord,
Standing in the need of prayer!"

NOW! NEW WORDS TO AN OLD TUNE

"It's the preacher, and the teacher, and it's me, O Lord . . . goin' to make the Mission to the Nation work."

THE PREACHER . . . THE TEACHER . . . AND YOU . . .

. . . all have a part to play in the Mission to the Nation

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   through:
   - PRAYER
   - BIBLE STUDY
   - STEWARDSHIP
   - CHRISTIAN WITNESS
   - CHURCH ATTENDANCE
2. STUDY THE "MESSAGE TO THE NATION"
3. MAKE PLANS FOR THE FUTURE BY STUDYING FOUR AREAS OF NATIONAL LIFE:
   - FAMILY LIFE
   - ECONOMIC LIFE AND DAILY WORK
   - COMMUNITY LIFE
   - NATIONAL LIFE
4. HOLD EVANGELISTIC CAMPAIGNS IN YOUR CHURCH

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By Hilda M. Ridley. "Hilda M. Ridley has told the story of this . . . inspired woman in a way which shows why particular qualities of her writing have endeared her books to young and old."—*Saskatoon Star-Phoenix*. $3.50

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By Anne Emery. A Junior Literary Guild Selection. To Jane Ellison, her sixteenth birthday seems to bring more problems than glamour. A young teacher helps her find a new perspective. $3.25

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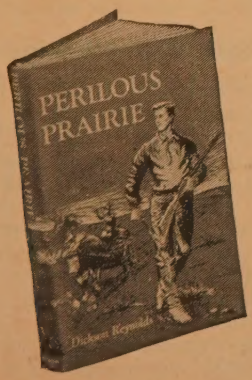

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By Mrs. Peter Wait. An exciting British mystery story for teen-agers, excellently written. The scene is laid in the Wiltshire Downs in the Christmas holidays, when the boys and girls are home from boarding school. $2.35

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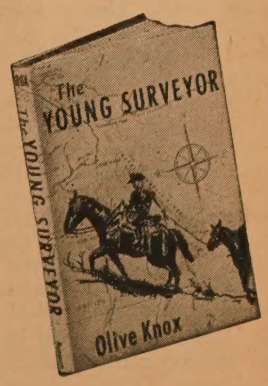


THE RYERSON PRESS

299 QUEEN STREET WEST, TORONTO 2-B, CANADA

Letters

Dentist Appreciates Us

Dear Sir: My wife and I would like you to know that for some time now we have been enjoying and profiting by the reading matter in THE OBSERVER. We like many of the questions asked, although some of them are amusing. The Solomon who answers them does a good job. The cartoons are also very good and seem to hit the nail right on the head. It is amazing what varied expressions on the faces are obtained with so few lines. . . .

My wife reads THE OBSERVER to me and gives me a play by play description of the cartoons. . . . I should have said that I am totally blind.

Toronto, Ont. C. G. Scott, D.D.S.

Uphold the Minister

Dear Sir: The coliseum doors have swung shut on the Dr. Alan Walker Mission in Ottawa.

Many gave, for the first time, public commitment of themselves to Christ For me it was a cherished spiritual uplift to be one of the counsellors. A few hours after the closing, I sat down and wrote my minister and his wife. Why? Because I feel that our Mission across Canada would live on in our Church if we keep holding the torch of Christ high.

What better way can we hold His torch than by doing so within our individual churches each Sunday? Our minister is our spiritual leader, his knowledge of our desire to commit our lives daily to God's will will help him. Our ministers do not need criticism, they need us upholding their arms in prayer. . . .

Russell, Ont. Mrs. R. W. Gamble.

The Good and the Bad

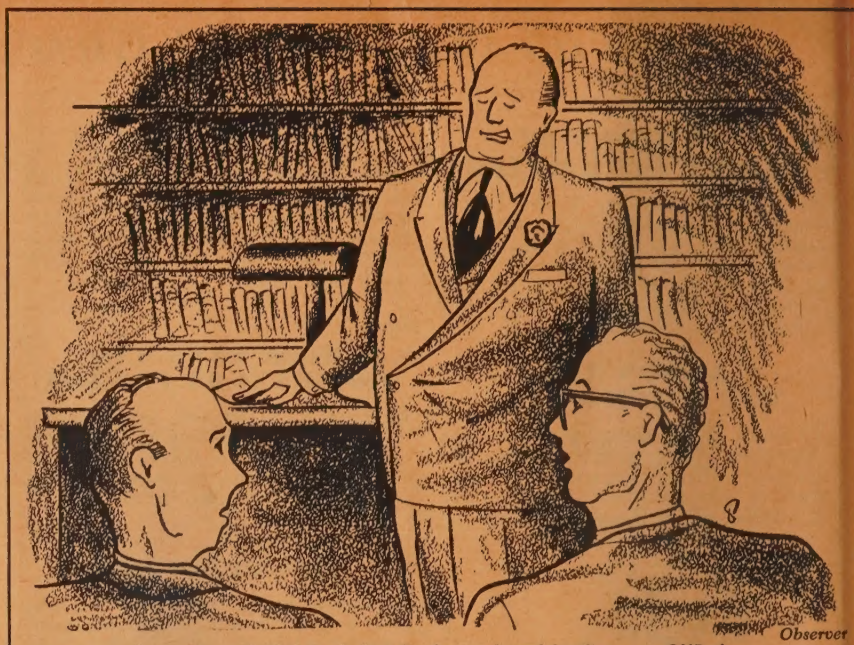
Dear Sir: We attended two gatherings under the banner of the United Church recently. One of them was very good, and the other very bad.

At Drumheller, Dr. Sidney Gilchrist gave a good account of himself and some of the African work. It was both heart-searching and heart-warming. The speaker was both inspirational and enlightening. . . .

That was one meeting. Then we attended one of a Mission to the Nation. . . . There wasn't an atom of inspiration in the whole thing. At eight o'clock there was only a handful of people there. More came, but the Church was no more than one-third full. I saw no young people and very few young adults. The organist came on the dot of eight. The prelude was brief and meaningless. The offertory and the postlude were also church (which, being interpreted, means starchy). It reminded me again that many of our ministers of music know music (maybe) but little about ministering.

Thank God that is not the total picture. . . . We are learning a few lessons about conducting Missions. . . .

Three Hills, Alta. J. T. "Jack" Wood.



". . . so we divided the budget by the number of families . . . OUR share came to 63c. a Sunday!"

Minister's Holiday!

Dear Sir: Your editorial attempt to justify the four week ministerial holiday interested me. . . . The majority of employees work a five day week, which means that they have two days holiday each week. . . . In addition they have a two week (or more) annual holiday period plus all statutory holidays. . . .

I have served rural congregations throughout my ministry and have never found a farmer who seriously questioned the minister's four week holiday. My doctors have advised it.

The minister is employed by a congregation which expects him to be available seven days a week except for the annual holiday period—and even then he is called back occasionally for emergencies. . . .

Toronto, Ont. W. M. B. Metcalfe.

Spell It Out!

Dear Sir: . . . We like your book review section very much and will order from it for Christmas. We deplore the shortening with an X, the lovely word. Please say something about it editorially.

Vancouver, B.C. F. I. Putnam.

No Blinkers Here!

Dear Sir: Your statement that "It can never be forgotten that some of the most evangelistic churches in the world wear blinkers when it comes to the great moral issues of the times," is in marked contrast to your usual tolerance and appreciation of the small evangelistic churches. Evangelicals feel that reforms are best brought about by the regeneration of individuals. Being numerically small their manifestoes do not often hit the headlines. But they are concerned and actively supporting movements for reform. The Methodist revival began with the saving of men. This led to the achievements of Shaftesbury, Barnardo, Wilberforce, Elizabeth Fry and others. A Church that wears blinkers isn't evangelical.

Toronto, Ont. R. Barclay Warren,
Editor, *Free Methodist Herald*

"Rough Wooden Cross"

Dear Sir: The time is long overdue for a new edition of *The Hymnary*. The last was published 26 years ago. Some of the hymns we have been robbed of should be restored to us again.

Please tell your enquirer that he will find "The Old Rugged Cross" in the latest edition of *The Hymn Book, The Anglican Church*. Same words, same tune, except that it's called "The Rough Wooden Cross."

Milton, Nfld. M. Pelly

Abstain For Pleasure!

Dear Sir: Why do persons persistently misrepresent the motives of the United Church's opposition to alcohol, as Walter J. Evans does, in a recent issue, when he speaks of "puritanical teetotalism"?

The implication that the United Church condemns pleasure as sinful is untrue; so is the suggestion that total abstinence arose among the Puritans. The Puritans were not abstainers. Abstinence arose later among men who as the United Church does regarded pleasure as a good, and who knew that alcohol causes more pain than pleasure.

The liquor trade for profit strives to increase the use of those products which

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contribute to highway crashes, thefts, adulteries and murders. Whoever wilfully increases the like, however acceptable in the best circles, is an enemy of man and of God. The United Church refuses to give aid and comfort by using the products or supporting activities of such an enemy.

Montreal, Que. A. S. Murray.

Editorial Unkind

Dear Sir: Your editorial "The Resignation of Mr. Drew" . . . was most unkind. . .

It would be just as amazing to me if you had said the same of our fine Prime Minister, the Hon. Louis St. Laurent.

Ottawa, Ont. E. E. Tribble.

"Mock Weddings"

Dear Sir: I am a Lutheran minister. I read THE OBSERVER with a considerable amount of interest and have been especially pleased with some of your comments on wedding music. I have found them helpful and they have been beneficial to give the information to others. . . .

Something else worthy of consideration is how suitable entertainment is a mock wedding for a social gathering? To my way of thinking it is making light of a sacred ceremony that the Lord has given us. It would be well for us to give this matter some thought.

Outlook, Sask. Allen J. Severson.

Ed. We agree.

Stipend Not *The* Problem

Dear Sir: During my thirty years in the ministry, I have never been on a charge paying more than the minimum stipend, and never expect to. But I think "Palamedes'" letter in the October 15th issue of THE OBSERVER is most unfair.

Salary is *not* the only, or even the main, consideration.

Here are two charges, one with 161 families and another with 520 families? Which one gets the minister? And which one should?

We are still short of ministers.

Pownal, P.E.I. T. R. Goudge.

Perfect Solution!

Dear Sir: In dealing with Alcoholics Anonymous, the press give a great deal of praise to this group, for their success in salvaging some of the human wreckage for which the use of liquor is responsible.

They certainly deserve to be praised, but the press is inclined to deal with alcoholism as if it were one of the ailments to which the flesh is naturally heir, such as cancer, etc. This is definitely not the case at all. Alcoholism is a condition that overtakes some of those who drink liquor, and when the press deals with the subject, they keep carefully away from the solution to all liquor problems, which consists of just two words—total abstinence. . . .

This is the perfect solution, a solution that will not fail, and that cannot fail.

Grand River, N.S. J. H. Cameron.

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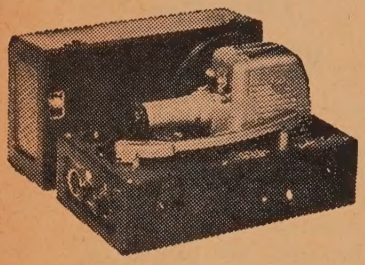

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THE UNITED CHURCH PUBLISHING HOUSE

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Devotions By PETER GORDON WHITE

Advent

THE Advent season is a time when the faithful are enjoined to prepare their hearts for the coming of the Christ, lest there be no room for Him at the Christmastide.

The Advent season has been observed in the Christian Church since the sixth century—not only as a period of expectation but as a penitential season, like Lent. Advent is a season of self-examination, of confession and penitence. It is only as we burn out the dross of sin and evil that we can make room in our hearts for the birth of Christ anew and give place in our lives to that Light which is so widely recognized as the Hope of our sin-cursed world.

Truth Will Be Yours

"WHERE is he that is born king of the Jews?" Now let us see where this birth takes place. It takes place, as I have so often said before, in the soul, exactly as it does in eternity and with no difference, for it is the same birth and occurs in the essence, the core of the soul.

This raises questions. Granted that God is Mind in all things and is more intimate to each than anything is to itself—and more natural — and granted that where God is, knowing himself, he acts by the utterance of his word: what special right has the soul to this act of God more than other creatures of reason, in which he also is? Let us study the distinction.

God in things is activity, reality, and power, but in the soul he is procreative. For creatures are only God's footprints, but by nature, the soul is patterned after God himself. This pattern must be adorned and fulfilled by divine conception and no other creature except the soul is adapted to such a function. In fact, whatever the perfection that may come to the soul, let it be divine light, or grace, or any other blessing, it cannot come except by birth. No other way is possible. Cherish in yourself the birth of God, and with it all goodness and comfort, all rapture, reality, and truth will be yours.

—Meister Eckhart

Advent Exhortation

Sing and rejoice, for, lo, I come, and I will dwell in the midst of thee, saith the Lord. It is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. (Zechariah 2: 10 and Romans 13: 11-12)

O God, who didst prepare of old the minds and hearts of men for the coming of thy son, and whose spirit ever worketh to illumine our darkened lives with the light of his gospel: prepare now our minds and hearts, we beseech thee, that Christ may dwell within us, and ever reign in ou thoughts and affections as the king of love and the very prince of peace Grant this we pray thee, for his sake Amen.

—Author unknow

New Beginning

ADVENT begins on the Sunday neares to Saint Andrew's Day (Novembe 30) and continues through the four sub sequent Sundays. The first day of Adven marks the beginning of the church yea This will be a good time for many to tak up their resolve for home daily Bible read ings. Here are selections for the next tw weeks:

Dec. 1. Peace Through Faith.....Romans 5: 1-1
Dec. 2. God's Power to Deliver.....2 Cor. 4: 7-1

More Than Conquerors. Romans 8

Dec. 3. Triumph Through God's Salvation .....Psalm 146: 1-1
Dec. 4. Deliverance Through Christ Rom. 8: 1-1
Dec. 5. The Conqueror of Death...Rev. 1: 10-1
Dec. 6. Looking to Jesus.....Hebrews 12: 1-
Dec. 7. Every Need Supplied..Philippians 4: 10-2
Dec. 8. Our Inheritance.....Ephesians 1: 3-1
Dec. 9. Fearless Trust in God.....Psalm 27: 8-1

The Way of Christian Love. 1 Corinthians 12: 27—13: 13

Dec. 10. Brotherly Unity.....Psalm 133: 1-
Dec. 11. Love in Action.....James 2: 10-1
Dec. 12. The Great Commandments..Mark 12: 28-
Dec. 13. The Love Test.....John 14: 21-
Dec. 14. Love for Our Brethren....1 Thess. 4: 9-1

Immanuel

"Behold a virgin shall conceive, and be a son and shall call his name Immanuel
Isaiah 7:

". . . 'And shall call his name Immanu —'God is with us.' That's what His comi was to show. This is His world. He ma it. He made it with a purpose and an e in view, a purpose and end to match to who and what He is. . . ."

Prayer

For the Time of His Coming

O GOD of hope, who waitest through the centuries for a people prepared to receive the gift of Thy Spirit: we beseech Thee to draw us to Thyself, and to fit us for Thy service.

By Thy mighty power, free us from the sins which deaden conscience and keep us low.

By Thy providence guide us towards paths of usefulness and lead us in Thy way.

By the quickening of Thy Spirit, lift our thoughts towards things true and lovely and of good report, and grant us visions of Thy kingdom of goodwill upon the earth.

By the gracious face of Jesus, teach us the beauty of holiness and satisfy us with the life which is life indeed. Amen.

—Morgan Phelps Noyes

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OBSERVER

DECEMBER 1, 1956

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Christmas White Gift Service

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The Gospel of Christmas
By JAMES S. THOMSON

The Story of the Tsimsheans
By A. C. FORREST

Observations

POLITICAL DOUBLE-TALK has been exemplified in a recent speech by Governor Frank Clement of Tennessee, the old-fashioned orator in an Ivy League suit. We don't know whether to be indebted for, or depressed by the clipping sent along by Chaplain Marshall Laverty of Queen's, which goes this way: "I promised myself to continue to do what is right. I am going to live up to that promise unless I am convinced that there is some reason for making a change."

● ON A RECENT RAINY WEEK-END 36 Newfoundland men from Botwood, Corner Brook, Grand Falls and roundabout journeyed to a lumber camp over 20 miles back in the woods. There, from Friday evening to Sunday noon under the leadership of Mr. Hadley Perrin, Treasurer of the National Association of AOTS clubs, they faced into the deep things. One young man said afterwards: "I'm a changed man; I know it, my wife knows it, and my kids know it." By Sunday night they were back to the week's Mission of Spiritual Advance in Corner Brook. Seven days later 150 had gone forward; 56 responded to the Altar Call on the last night. The Rev. Neil MacLean writes of the Conference: "It was a terrific success."

● NEWFOUNDLAND SPEECH is sometimes as colourful to the visitor as the wonderful place names. The Rev. John Stewart and representatives from the Atlantic Christian Training Centre took us along to some schools they were visiting one afternoon, and we thought our hosts were nervous when they kept saying that it was nice to have us "this evening." Later we learned that is an old way of saying it. Dr. Max Dawe tells us that "a verbal report isn't worth the paper it's written on," and even the Rev. Francis Vipond, the minister of Gower Street, says, that "two-thirds of Newfoundland land is water."

● "LITTLE HEART'S EASE" in Newfoundland has made our little hearts uneasy in THE OBSERVER office because they cancelled their every-family subscriptions some time back. Always intrigued by the wonderful names of the Island places, we looked over the other appointments on the *Little Heart's Ease* charge, and discovered there was *Caplin Cove*, and *Hatchet Cove, Hodge's Cove, Long Beach, Loreburn, Southport* and *St. Jones Within*, all served by lay minister, Fred Hickman. *St. Jones Within* we will have to re-christen *"St. Jones Within Without"* THE OBSERVER. In the meantime although we know that circulation is *"Hard To Come By"* in Newfoundland we will be neither contented with *"Heart's Content"* or delighted with *"Heart's Delight"* until we have more of their fine people reading the church paper.

● FOWL SUPPERS and chicken dinners to which anniversary preachers in rural churches are so graciously treated have one bad by-product. Too many editors and secretaries have to go on the soup and salad routine after they come back from their week-ends in rural Ontario. Headquarters officers don't get many Sundays with their families, especially during the anniversary season. We've had the privilege of being in many rural churches this fall, and been thrilled by the packed services morning and night. We hope such crowds are indicative of vigorous spiritual health in the lovely country communities of our land.

● OUR RECENT ISSUE with Dr. Beaton's cover story on missionary doctor Bob McClure proved very popular and we were quickly out of stock. Later we learned a little more about that decision to go to China from a piece in *The United Churchman,* by Dr. Frank Archibald. After that morning service over 30 years ago when it was solemnly announced in Bloor Street Church that Dr. Menzies, a medical missionary, had been murdered by Chinese bandits, Dr. Pidgeon called young Bob into his study. "Will you go and take Dr. Menzies' place?" he asked. "The church will stand behind you if you will." Bob McClure went. And the church did.

● WE'RE VERY ENTHUSIASTIC about our special REFERENCE-HANDBOOK issue coming up January 1st. It will be so packed with facts, general information and teaching materials that we think it will be an invaluable aid to preachers and church workers. Our less enthusiastic friends tell us that it will be a splendid thing to take to bed some night when one wants to be soothed to sleep. We have one worry: that there will be so many extra copies needed we'll be out of print and unable to supply the demand. Our unenthusiastic friends worry that we'll have so many left over we won't know what to do with them. The moral: get orders in for the extra copies needed and we'll all stop worrying.

Another Indignity

A MOST tasteless piece of commercialism being promoted in the United Church has just been brought to our attention. A Drummondville, Quebec, firm has been printing table napkins with a three-colour reproduction of the United Church Seal in the corner, and churches are using them for banquets.

Now the Secretary of a Committee of Stewards has sent free samples asking us to help publicize their plan to collect orders from United churches right across the country and thereby raise money for the work of the Lord. Obviously OBSERVER editorials haven't borne any fruit in that area, for we have been trying to rescue our beautiful Seal from the indignities to which it is being subjected by thoughtless people.

There are many places, especially in the teaching ministry of the Church, where the Seal may be used effectively. But it just doesn't look right to see banqueters wiping their lips with The Burning Bush, or sweeping up crumbs with the Descending Dove. We think it is necessary for a clear-cut directive from the General Council sub-executive in order that distressed ministers and sensitive lay people who are offended by this sort of cheapness may have support in their attempts to preserve a little decorum in the use of such symbols.

THAT CONSERVATIVE CONVENTION

CANADIANS look hopefully to Ottawa this month as the Conservatives meet to choose a new leader, and possibly declare a national policy.

The political health of this nation requires at least two strong national parties. They should cut across all classes: farm, labour, business and professional. They must win support from French and English speaking; from Protestant and Catholic; from the west, the east and the centre.

Three small parties have won strong provincial support. For years the C.C.F. has provided vigilant opposition in Ottawa and pricked the conscience of the nation in every part. But after many years the small parties have failed to emerge as national. Only Liberals and Conservatives qualify.

Liberals have provided reasonably good government for two decades. But even their strongest supporters wonder how long the nation and the party can remain vigorous and healthy with one party holding a very large majority in power.

The Conservatives have sat in opposition all these years, and sometimes their opposition has been very weak. They have changed leaders frequently, and names more frequently still. Sometimes their most faithful followers have wondered where they stood.

Much of Canada is essentially Conservative. On the back concessions of all the provinces there is more ol fashioned Conservatism than on the Bay and St. Jan Streets of the cities. Such Conservatives value respon bility more than privilege. Freedom and enterprise re even more important than "free enterprise."

Liberals don't have to proclaim a faith; for the pa with power may play by ear. The party seeking pov must play by note, and those whose votes they covet m be able to read the music.

It might be wise if the convention forgot about hyphenated names and resisted the temptation to se glamour personalities or someone to appeal to Queb Quebec wouldn't vote for a special representative se from the Vatican to lead the Conservatives as long as t present Liberal Government under Prime Minister Lo St. Laurent is in power.

There is a Conservative creed; there are things f which Conservatives stand. Many are hopeful that t convention will articulate that creed, and that it w choose a leader whose character and record reflect Then Canadians will have their chance to profess deny it.

U.N. AND PEACE

THE conscience of the west was deeply troubled la month when Britain and France moved in on Egy and took back Suez. Had the United Nations acted would have felt better, but the U.N. was still debating.

That Near East pot has been boiling a long time. T Israeli and the Arabs were getting some arms from stran places, and belligerence grew. Nothing much could expected from Washington before elections. Hunga was crushed before the subject got on the U.N. agenda

Sir Winston Churchill came out of retirement to sa "I am confident that our American friends will come realize that, not for the first time, we have acted indepe dently for the common good." We are sorry that Brita and France felt they had to act independently. We hop that the time had come when nations would not have act independently for the common good; for it is so ea for some of them to act independently for the comm detriment.

Most of what has happened recently seems to us to bad for the peace of the world. Some things are gettir cleared up. Dreamers about Russia can look at Hunga and remember that the 1956 brand of Russian Con munism is the same as ever—completely cynical and cru Believers in the U.N. as the great hope for peace shou note that there is a danger that the U.N. can nurture new type of isolationism. Obviously some members a tempted to take the attitude, "If the U.N. is discussing then we are freed from responsibility."

Even sweeping votes of condemnation taken by t U.N. against actions of members doesn't prove a sufficie deterrent. The world has governments which still imp that might is right. While might has to be used, the U.N should have it. With all our disappointments, our hop for the future rest with the United Nations.

OBSERVER

DECEMBER 1, 1956

In Editorial Survey:

What DO Preachers Get Paid?

Part II

Missionaries and Special Workers

IN the last issue THE OBSERVER published a survey of ministerial salaries. It indicated a wide spread in the size f stipends paid, the result of local conitions and attitudes.

There is less variation in salaries paid nissionaries and other workers. The indiidual preacher's salary reflects the action f the individual congregation. That of ther workers reflects the policies and ctions of the Church itself through the General Council and its Boards. Such olicies and actions are determined largely y the amount of money contributed to he Missionary and Maintenance Fund and he Woman's Missionary Society.

Overseas missionaries are paid, "to each ccording to his need." Housing is provided or all missionaries abroad, and housing or n allowance when they are home on urlough.

The basic salary for a single missionary n Africa is $1,800 a year; a married man receives $2,400, plus $200 for each child up to ten years; $350 for children between 10 and 18; and $450 per annum for members of the family over 18 who may be attending University.

In addition there are provisions to assist in medical and dental expenses for missionaries and their families. The scale varies from country to country because of living costs and income taxes. Korea and Japan have the highest rate, $600 more salary than Africa. The other fields come somewhere between.

"All Missionaries, Aren't They?"

Missionaries receive an increment of $200 a year after five years of service, and another increase of $200 after ten years. Professors, doctors, evangelists, agriculturalists are all on the same scale. The Church says: "They are all missionaries, aren't they?" This means a young lay missionary with several children on his first field might receive more than a childless missionary with long years of experience, and great skill in medicine or teaching.

All qualify for the Church's pension after 40 years of service or at age 68. All receive furloughs; there is a little difference depending on the field, but most of them receive a year after five years' service abroad. The basic allowance while on furlough is $3,200 for married personnel, and $2,400 for single, and, of course, housing. This isn't just a year off by any means. Part is spent in field work for the Church at home; part in study and part in vacation.

The policy of the Board is to provide for its workers so all may live in relative security, and give education to their children. At the same time it seeks to maintain some equity with salary paid home missionaries, and those paid by other denominational Boards. A few American Boards pay higher salaries to missionaries; British Boards, lower. Most of the Church's missionary work abroad has been integrated with the indigenous churches.

Missionaries, scanty though their stipend may be, find it large compared to that received by the national ministers and teachers with whom they work.

We Are Convinced that the Church Should:

REVIEW the remuneration of all overseas missionaries, Board and W.M.S.

URGE that the W.M.S. step up its scale for its workers in Canada.

TAKE a good look at salaries of institutional workers under the Board of Home Missions.

CONSIDER the provision of some sort of furlough and medical and dental expenses for Home Missionaries, especially those in remote areas and in Indian work.

CONTINUE to work for increases of salaries for Professors.

WORK hard to improve the salaries of ministers on charges paying the minimum or slightly more, especially those in high-cost-of-living urban areas.

CAMPAIGN to get aid-receiving charges to put their houses in order; hold efficient every-member canvasses; re-align boundaries, and take all the practical steps possible to be self-supporting.

Women Missionaries

Single women missionaries abroad are appointed by the Woman's Missionary Society. Their salaries vary from about $1,200 to $1,700, depending largely on the fields. Medical doctors and other highly trained professional women (for the W.M.S. has some brilliant women missionaries with high standing here and in the countries where they serve) receive the same rate.

Living accommodation is provided, but they buy their own food, clothing, etc. There are some dental and medical provisions.

In Canada, W.M.S. missionaries receive from $2,400 to $2,600 but not housing. If living accommodation is provided, as it often is in institutional work, deductions are made from salary to offset it.

All W.M.S. missionaries, at home and abroad, receive furloughs, usually one year after five in service. The first furlough is spent in study, and rather generous provisions are made for missionaries wishing to take courses to improve their skills.

The maximum pension is $1,400 per year, paid at age 65, after 35 years of service with the Society.

Women workers for the Board of Home Missions receive from $2,250 to $2,650 per annum, plus some travel allowance.

Young women going to work as Deaconesses, Directors of Christian Education, Assistants to the Minister find a very wide spread in salaries. Some congregations pay their women workers well; others are receiving about the same as W.M.S. or H.M.B. missionaries. Ordained women ministers are on the same basis as single men ministers.

College Professors

The depression left a chaotic condition in many colleges and universities, and it is still reflected in the salaries of some of the ministers who have been called to college chairs to train ministers for the Church.

Every college has had a financial campaign recently, and in capital, building plans, and such things great progress has

(*Continued on page 27*)

THE UNKNOWN PROVINCE

Cyril Marshall photo

A "mainlander" editor takes a quick look, and reports that the old ways of a gracious people are changing fast . . . the rest of Canada should know better the intriguing island, cradle of western civilization and youngest province

By A. C. FORREST

WE stood one morning on Newfoundland's far-eastern Bonavista point, looking out to sea. The sun had just popped up out of the Atlantic, and still steaming from its morning dip, looked bright and fresh after a night in Europe.

There was nothing between us and Ireland save an iceberg or two maybe, and the ships we could not see. Behind us a little, perched high on the rocks, an ancient lighthouse stood housing the famous lamp taken 150 years ago from Inchcape Rock. We had read of Inchcape, for that was where the pirate, Rover, the rascal, cut the bell which warned sailors away from its peril. Later the sea had its revenge, for his own ship foundered on it and took him to his death.

Beside the light there is a little building where two great motors produce the power to sound the famous horn so that when the fog descends upon the rocky coast, ships far out to sea are warned away. Once the fog-horn blew constantly for 46 days they say. To the uninitiated a few mournful moans are enough.

Cabot's Landfall

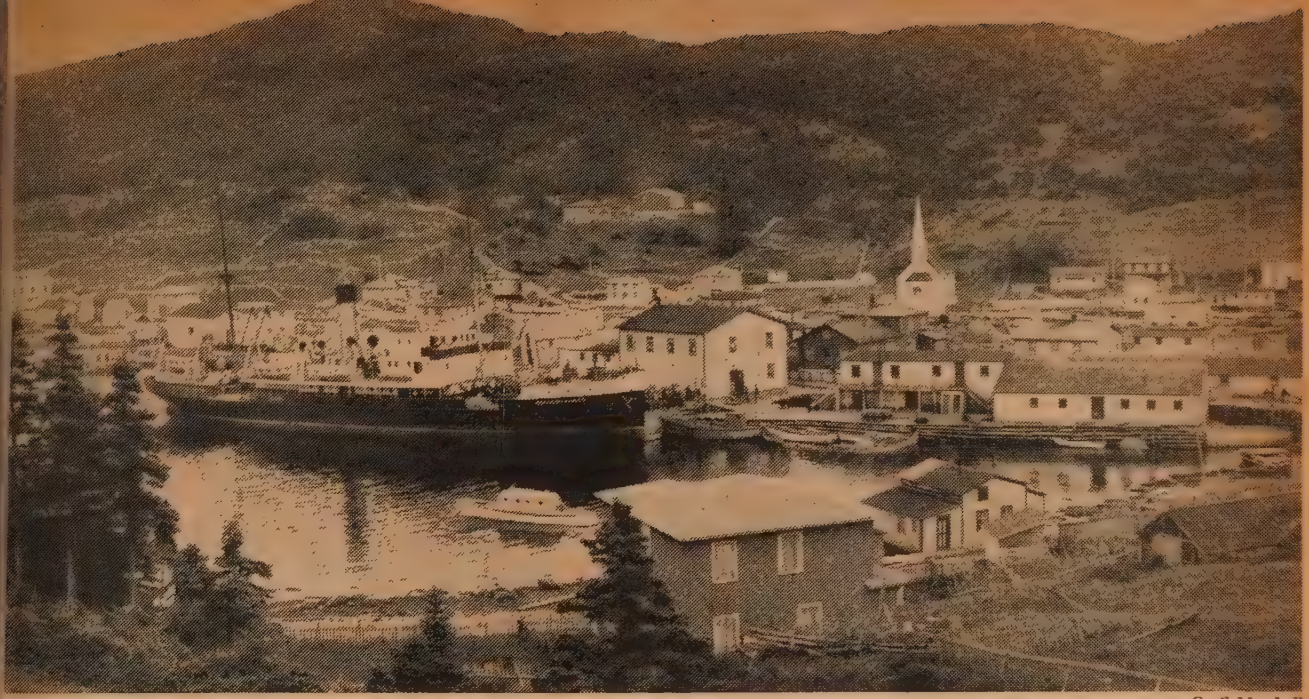
This was the point of land first seen by John Cabot 450 years ago, although Cape Bretoners dispute the point. Cabot, huffed at Spain and Portugal but welcomed by the English, set out from Bristol to find a new world on Newfoundland's jutting shore, and changed the course of history.

There were Indians on the new found land then, and the Vikings even half a thousand years before had visited their shores, caught fish, and made friends. Blondes among the dusky tribes indicated that the Vikings had left their crews or their progeny behind.

The Indians have long since died out, and while Newfoundland cradled civilization for the western world, the Island itself has not changed so much. From the sea around it, the unfailing harvest of cod fish has supplied the tables of Europe with food; and sometimes wealth, and other times, at least, a meagre living for those who brave the waves to garner it.

Now Newfoundland is changing. The last decade has seen the greatest revolution of her history; the next ten years will see a greater. Canada should know its youngest Province better; its land and people are well worth knowing.

On the streets of Bonavista, Corner Brook and St. John's there are many children's bicycles. Some call them and other cash-bought



Cyril Marshall

The cozy port of Englee. The United Church is seen in the centre, and the school buildings at top centre.

xuries, Baby Bonuses, and thereby hangs a tale. While the vourite indoor sport of some Newfoundlanders is to find fault ith Confederation, it does pay. The old ways are going fast, king with them into the never-never-to-return-land of history any things which were good; others which were bad; and many hich served their purpose and in the 20th century can be no ore. While they criticize Premier "Joey" Smallwood, they ote for him; while they prophesy economic ruin, they feel nfident Ottawa won't let their Liberal-voting Province fail. ttawa won't.

We appreciated our kind hostess where with delegates to the nual Conference we were billeted. For one dinner we had esh-caught salmon beautifully cooked; for the next, fried cod. he tasteless fillets of inland Canada we can take or leave, but od just out of the sea, fried as it was fried for us, is so very, ery good.

Then we had fish and brewes, something new to us. The od is boiled, hard-tack is soaked, and over both is poured elted fat and crunchy pork rind. They are so fond of it that ometimes they have fish and brewes suppers in Newfoundland urches, like mainlanders would have fowl suppers or oyster ews. Some ministers have it for Sunday breakfast. Our hosts ere very English — in accent and gracious courtesy — but enerations removed. For much of Newfoundland is more nglish than England. Pure Elizabethan English is spoken, they ay, in some remote communities.

Gander Airport

We had flown one foggy morning from Moncton to the great irport at Gander, where the signs on washroom doors are ritten in six languages. Gander is depressing outside the aiting room on a rainy day, for acres of old wartime buildings ow serve as homes, stores, churches and what have you. But p the way at the edge of the old, the new is coming, and a ell-planned town of beautiful modern homes is going up, and rom the heart of it a lovely new church emerges.

The Department of Transport is planning the job; you can uy a beautiful treed lot, with improvements, for about $350, nd if you don't build, you can't sell for gain. Absence of land

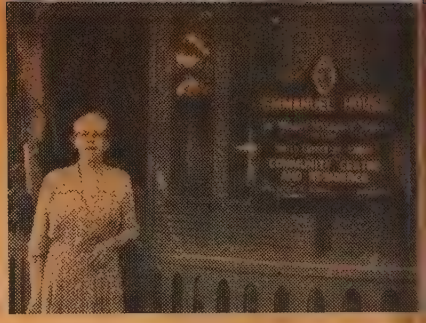
(*Over*)

W. B. Crowe

Topsail United Church, a typical Newfoundland village church.

The United Church day school and church at Corner Brook.

High pulpit and choir in gallery at Grand Bank, typical of Newfoundland Churches.



Deaconess Stella Burry, "mother" to country girls in capital city, St. John's.

speculation has kept the price of homes down by several thousand. Town planner Eli Baker took an evening off to show us the plans for the new Gander; the radio station, and the church, about all of which he was justly proud.

We were marooned there for 14 hours until we caught the famous train which plies the narrow gauge railway across the island. Through the night we rode, sharing the crowded car with strong young men from Quebec, who had been recruited for the big industrial projects which are opening Newfoundland up to new life, and promising capital gains and dividends to those who invest.

The train left us in the early morning at Clarenville, and from there a taxi driver took a load of us the few hours' drive into Bonavista. In the middle of the winding road the sheep and goats take up permanent residence, and expert drivers may skid to a stop inches from them, but neither driver nor sheep seem disturbed.

In a short time now, roads across the island will be good enough to attract tourists. Motels and tourist homes are scarce still. But despite that we have seen no more interesting vacationland than in our youngest Province. Scenery is wonderful, and jigging cod in the ocean or taking trout from the streams should lure the sportsman from afar.

Religiously Different

Religiously, Newfoundland is different. It's more British than the rest of Canada by far. Of its 360,000 people at the last census, 338,000 claimed the British Isles as their ancestral home. Ten thousand are of French origin, but except for the anglicized French place names little else has remained of French tradition in the outports.

The Roman Catholic Church is strong, with almost one-third reporting to the census-taker that they were of that persuasion. For the whole of Canada it is about 43 per cent.

The Anglican Church has 109,000 adherents. Next is the United Church with a census adherence in 1951 of 85,500. The United Church *Year Book* shows 83,000 under pastoral oversight, but only 13,454 membership for 250 preaching places and 60 ministers. This indicates that United Church ministers in Newfoundland keep track of their adherents well, but have trouble making them members.

There are few Presbyterians and fewer Baptists. For example, in New Brunswick every sixth person you meet is Baptist; in Newfoundland only one in 1,400 claims that loyalty.

Salvation Army

But there are great numbers of "others." The Salvation Army is strong with 28,000. In other parts of Canada the Army is thought of as a mission movement following its early traditions, building citadels not churches, meriting and winning the support of people of all churches. In Newfoundland it seems just like another denomination, and other Protestants whisper that its people aren't above a little "sheep-stealing," just as the Methodists in the last century "stole" from the Anglicans. Pentecostals have 12,000. Greek Orthodox, practically none. Ontario has 1,098 pagans. Newfoundland confesses none.

For the whole of Canada, the so-called sects, cults, small religious denominations, oriental religions, etc., comprise about four per cent. of the total. In Newfoundland they make up 43,000 or 12 per cent. Most are of devout evangelistic emphasis.

The older churches have a puritanical emphasis. Last year the Very Rev. George Dorey, D.D., found no warmer welcome in all of Canada than in Newfoundland. Old-timers tell of boycotting the meetings of a former Moderator because he smoked.

Prayer meetings and Bible Classes still flourish in many churches. As we sat in the 322 member Bonavista Church, which is capable of seating 2,000 worshippers, we wondered about the many large white frame churches we saw in the scattered villages. "Why do they build their churches so large?" we whispered to a Newfoundland minister. "To hold the crowds for revival meetings," he whispered back.

The mainlander is surprised to find so many who attend church regularly are not members, and even faithful members and elders do not remain for communion. "We are not good enough to take it," they will say. "He has never been converted, that's why he won't join," they will tell you.

In the rest of Canada about 40 per cent of all those who come under pastoral oversight of The United Church of Canada are church members. In the youngest Province only about 20 per cent. are in full communion. And whole sessions have been known to leave the church rather than partake. Somehow John Wesley's teaching that even earnest seekers might take communion missed Newfoundland Methodism. In some parts of Methodist Canada the trouble is the other way and ministers are embarrassed by the little children who do partake.

We noted at the Conference ordination service that there were five women to every man in the church. We asked other ministers about it. They hadn't noticed but admitted when questioned that their congregations usually had many more women than men.

The Conference in its government is still quite Wesleyan. A visitor accustomed to see United Church ministers in bow ties or sports coats at Conferences, is impresssed by the dark suits and clericals. Even lay preachers and student ministers don the round collar. "Our people like to see us look like ministers," one of them said.

1,274 Small Communities

The United Church Seal is much in evidence on the outside of buildings as well as in. There is keen loyalty to the denomination; sometimes it runs a little too keen. Of Newfoundland's 1,300 communities only 26 have populations of 1,000 —yet they have many churches.

The school system of Newfoundland is unique; the churches run the schools and Confederation guaranteed that dubious privilege. On the surface it seems ideal, but most United Church ministers speak as though it would be better if the State handled it. In a small town there may be a Catholic, a United, an Anglican and a Salvation Army school. If Pentecostals, or the Army, for example, can muster 20 children they too may start a school.

There is evidence that the churches don't exploit it too much. The local minister is often the Chairman of the Board and

(*Continued on page 24*)

The allied occupation troops left, abandoning 4,000 "fatherless" youngsters in over-populated Japan . . . U.S. families have adopted 1,000; Canadians have adopted two . . . 3,000 "orphans" remain . . . A missionary asks: How much do we care about . . .

By LLOYD B. GRAHAM*

THOSE JAPANESE WAR BABIES?

GEORGE and Teruko met each other in one of the larger military government offices near Tokyo, where George was in charge of a fleet of staff cars and Teruko was a typist. Over the months they grew more friendly. Teruko's parents invited the young American to visit the family home and were favourably impressed with him. Teruko does not know whether George ever told his parents across the Pacific that he had proposed to her and she had accepted.

But George got a rude shock when he asked his Company Commander for permission to marry. He was told that such marriages were not being allowed because there was no legal provision for the admission of Japanese wives into the U.S.A. Several of George's friends told him that he could get married by a Shinto ceremony. Then it was her turn for a shock.

The Japanese authorities told Teruko that they had been forbidden to register any marriages to alien servicemen. This meant that the ceremony could not be recognized by Japanese law, either. Sudden panic seized her for she and George had already begun living together. Her parents advised her not to worry however, saying that surely the authorities on both sides would change the regulations in due course. But their optimism was not justified.

In response to his appeals based on his need to remain in Japan, at least until the baby's birth, George's tour of duty was extended. It was with mixed feelings that he greeted the arrival of his son. The baby showed some Oriental features but he also was unmistakably light-haired and blue-eyed. A few short weeks later George was ordered to return home on rotation. He and Teruko parted with the understanding that he would do everything possible to have her and little Akira join him and that he would send support in the meantime.

Letters and funds continued to arrive for some months but Teruko could sense that George was either getting discouraged with the impossibility of the task or he had found someone else. At any rate the time came when her letters and snapshots were returned marked "Moved, left no address." Her parents suggested that she visit the military authorities but they half knew what the final answer would be. "George

(*Over*)

Amer.-Asian Robin holds hand of her adoptive brother, Kim, outside her new home near Detroit, Mich.

**Mr. Lloyd B. Graham, B.A., M.S.W., is a United Church missionary, social worker in Japan, at present on leave studying at the School of Social Work, University of Toronto.*

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Here's Robin with her new father, just after she got her passport in Japan. They are accompanied by Miss Kazuko Goto, of the Joint Committee for Assisting Japanese-American orphans

Photo by L. B. Graham

has been discharged and his present whereabouts are unknown."

Unlike many of the less fortunate Japanese mothers who were deserted, Teruko had understanding parents who, instead of disowning her, resolved to help maintain their little grandson with the limited means at their disposal. At this point the church enters the story. I was happy to be instrumental in arranging a scholarship loan to enable Teruko to take training and serve apprenticeship for a beautician's license. Her parents were whole-heartedly in favour and agreed to renovate one room of the house for a beauty shop if she could qualify in the national examinations.

With the encouragement of my Japanese colleague trained in social work Teruko persevered through beauty school and low-paid apprenticeship. It was a considerable strain on her health to pass the examinations, but she did. All the time she continued to be a good mother to Akira and consulted with my colleague about the boy's development.

The latest word from Japan is that Teruko's parents have scraped together the equivalent of over $800 and hope to borrow $300 from the municipal welfare office to cover all but $300 of the cost of building and furnishing the shop. To regain her health she has been ordered to have two injections weekly of streptomycin and to take other medicines at a cost of at least $10 per month. Five years have passed since she last heard from George. For the last two years she has suffered much to attain the goal of self-support but she still needs financial help and moral support. Her social worker is hard pressed to find sources of money to help Teruko attain her final objective.

If you could see as I have seen the love of this mother for her child you, too, might want to help her and others like her. For there are 4,000 children in Japan like Akira. They are physical freaks among the black-haired, dark-eyed, olive-skinned children of Japan. Another count against them is that they are "fatherless." Japan is a land where the family tree as recorded in the census register must be shown when entering school, seeking a job, or negotiating a marriage with another family. A blank in the space headed "Father" whether or not it is linked with characteristics which fairly shout that the father was a foreigner can be a damning factor in the fierce competition which governs all in over-populated Japan.

Only about ten per cent. of these children have been given over to institutions, which means that the vast majority of them have at least the security of a mother's love and care. Some have been adopted by foreigners living in Japan. Recently there have been Christian parents in the U.S.A. who have adopted some of them. But the great majority must grow up, be educated and live in Japan.

Compulsory education in Japan takes children to the end of Grade IX. But parents are expected to provide many incidentals. This is impossible for a woman striving with inadequate qualifications to support herself and her child. For those mothers able to take training there should be scholarships. For the children when they

ch High School or Vocational School re should be assistance ere they face life-and-death competition of Japan's ployment market.

And what if this challenge is missed by ault? There is the awful chance that glected children, shunned for their odd-s and unwanted by employers because lack of training, may sink into the derworld, into spy rings, into the drug ffic or international espionage.

How much do we care? Do we care ough about these mothers and children give extra so that our Committee on erseas Relief may strengthen the hands our Christian brethren in Japan who ve dedicated themselves to this work?

Canadian Policy

It was while I was working on the lection of suitable adoptive families for me of the children that I became aware Canada's narrow-minded immigration olicy—not only as related to the difficulty entry into Canada of children desired r adoption, but also as related to immi-ration of Japanese people in general.

The U.S. has provisions for a small nnual quota of 185 people from Japan in ddition to a series of post-war laws which ave admitted over 1,000 Japanese children dopted by American families.

Not so with Canada.

I discovered that, as a Canadian citizen am as much guilty of hypocrisy in 1956 s I would have been in 1909, when anada's Minister of Labour said in the ommons: ". . . missionaries are leaving very year to preach the Gospel of Christ o the pagan races of Japan. They preach religion of toleration; they preach prin-iples of liberty and principles of charity; nd the first thing the Japanese hear on he other side is that those who send nissionaries to Japan — missionaries well eceived, well treated and highly respected —are demanding their expulsion from the orts of Canada."

Our failure to re-negotiate an agreement with Japan for voluntarily restricted immi-gration such as existed before the war is liable to be interpreted as a tacit admission that Canada has reverted to the racial exclusion policy deplored in 1899 as an affront to any nation. It was the British Secretary of State for the Colonies who wrote in that year: "It is not the practical exclusion of Japanese to which the govern-ment of the Mikado objects, but their exclusion *nominatum,* which specifically stamps the whole nation as undesirable persons."

Let us not fool ourselves into compla-cency by thinking that we are doing pretty well with our present policy of admitting Japanese wives of Canadian soldiers and close relatives of Canadian citizens of Japanese origin. Let us not take too much comfort from the fact that, after months of appealing to Ottawa, two children

(*Continued on page* 26)

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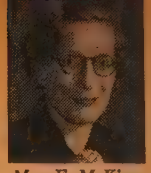
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• What's An Amateur? • With Pontifical Air

Ad Lib

By J. A. DAVIDSON

I WONDER if the athletes who participated in the original Olympic Games in ancient Greece would have been eligible for competition if the present-day "amateur" rule had been in force then. The rather meagre records we have suggest that there may have been a bit of fiddling over expense accounts and subsidizations and such. That compulsory ten-month pre-game training camp seems a mighty suspicious business; and the tangible honours heaped on winners when they got back home certainly smacks of professionalism. Perhaps Mr. Brundage and his 1956 Olympic Committee should look into this: a few retroactive suspensions may be called for.

The 1956 Olympic Games seem to have shaped up into a grand contest between state-subsidized "amateurs" and college-subsidized "amateurs," with a few simon-pures there to give respectability to the festivities. And we Canadian sports-enthusiasts should not be too quick to throw stones at others. Is the simon-purity of our boys and girls a matter of national virtue? Or is it more a matter of national apathy? And, anyway, are not some of our finest athletes college-subsidized—and by American colleges at that? And, while we are at it, what about our Olympic hockey team last winter?

A few months ago Earl Alexander very wisely suggested that the time has come for re-thinking the amateur-professional distinction in sports; and he called for the open and realistic subsidization of athletes. There is something rather unwholesome about much of the "amateurism" of today, especially in the "big time" of sports at the levels of national and international competition. Hidden subsidizations, cynical subterfuges, the tongue-in-cheek taking of amateur oaths, all add up to one of the more ludicrous hypocrisies of these times.

The distinction between amateurism and professionalism in sports is a relatively modern development. It came to flower during the Victorian Age, and in a social order much different from ours. About a century ago, when amateur athletics was organized on a national scale in England, the term "*gentleman* amateur" was used. This notion is classically exemplified in the Players-Gentlemen distinction in English cricket. The "Player" was (and is) the cricketer who was paid for playing the game; the "Gentleman" had the means that allowed him to play the game without payment. This was all very fine, and quite in accord with Victorian class distinctions.

But society is ordered differently now, and the Victorian amateur-professional distinction in sports is obsolescent and well on the way to being obsolete. Of course, there always will be the true amateurs who play their games for the simple love of them. But in most sports today the true amateur is a man who is not good enough to make the "big time"—or, if he is good enough, he would rather do something else.

The antidote for this hypocrisy is not, as some of the athletic sanhedrin seem to think, in tightening up the amateur strait-jacket: the antidote is in recognition of the realities of the "big time" in sports in the world of 1956, and in the honest acceptance of the necessity for open and honest subsidization of athletes.

Small Interpreter

By ELEANOR McKIM

THE subject of this column is one of the reasons why this is not the wittiest, cleverest and most interesting item in the paper. He and his counterparts in millions of homes explain why some woman has not come up with the great Canadian novel, painting or symphony. In fact, it is owing to this particular group of people that women have not equalled men in the arts, sciences or business.

My little impediment is sixteen months old and his hair is as blond and soft as the down on a duckling. He is round and glowing and sound as a plump kernel of good Canadian wheat.

His blue eyes watch solemnly till the family is half finished saying grace, then he throws back his head, laughing uproariously until he has completely distracted the entire family from the business at hand. Whereupon, he piously folds his hands, bows his head and says, "goobledy-goobledy-gook" or words to that effect.

His sense of propriety is utterly lacking. During his baptism he roared himself purple, then cooed and gurgled all the way home; he rebuffed the dignified overtures of the clerk of session, only to turn outrageous blandishments on the telephone repair-man, who, in all likelihood, was an Anglican!

You perhaps wonder why all this should rate space in a paper usually devoted to more serious matters? Everybody has babies, you say. That is just the point—everybody in the world. And they are not all as fortunate as these Canadian ones of ours.

Sometimes when I see my little one asleep in his clean, warm bed, little arms upflung in trustful peace, deep within me I tremble. I am shaken with gratitude that God has entrusted me with this joy. And I tremble for my own weakness. Perhaps that is why religious awareness is more natural to women than to men. Women know that their own strength is not enough to lead their children into life. So they cry to God, the Father, for wisdom and guidance.

Forever across the world women bend over small forms and their tender yearning is a prayer. And to whatever gods they pray the prayer is the same in its essence. We cannot pray to God for our own chubby children and give no thought to the mother who prays in fear. How can I remain cold to these mothers—unknown—but whose deepest thoughts I know?

Beyond that little bed I see the millions of babies of the world. Because of this one my heart drops tears for the cold ones, the hungry ones, the frightened, unwanted ones. The burden of their need becomes a living weight when I picture my own child in their place. And civilized regret for world conditions becomes an aching sorrow that such things should be.

Thus it comes about that I am *glad* to be wearing year-before-last's hat and doing up my own hair so that I can help my church put a few handfuls of rice in some brown mother's hand; or build a hospital where she can find healing; or send a teacher to dispel dark fear. In spite of all the evidence to the contrary there are things more important than having a smart appearance. And who can lead us into the knowledge of these things better than a little child? The Master Himself said it.

Furthermore, I am firmly and fondly convinced that there sits the Moderator of

• Andrew the Scot • Prelude to Christmas

he United Church of Canada for the year 020. Else why should he be given that ontifical air.

In the face of all that, who would rather rite a novel?

As I See It

By ROMAN COLLAR

THE Scots are a humble race! None but themselves believe it. Wasn't it Joseph Parker who said concerning that people, Let us turn aside and see this great ight"? It was; it is.

Anyway, the Scots on the 30th of November—and every November!—claim St. Andrew as their very own. And on the limmest of evidence that the Apostle's bones lie somewhere near the classical St. Andrew's, Scotland, if not in it. Tradition gives the date of burial as A.D. 368. Be hat as it may, the Scots chose him as heir patron saint, around A.D. 740. And, nichty me! so did Russia! How long ago, I don't know, but events in the last few decades do not encourage us to believe that St. Andrew is held in deep veneration.

By the way, the name of St. Andrew is not often associated with Anglican Churches. They have nothing against him, I hope. Baptists name most of the Churches after streets instead of sturdy, or otherwise, saints. And the Roman Catholics—maybe, somewhere have St. Andrew Churches. For the most part they have gone into the misty past for their names, and have picked up an occasional saint in each century.

The Scot disna like tae boast, but he does a wee bit on St. Andrew's Day and Burns' Day—that's only twice a year!—and gets away with it. Let an Englishman point with a pride that is quite proper to Shakespeare, Milton, Chaucer, Drake, Darwin, and to his Abbies, dales, and to his Commonwealth, and his audience will soon tire. Let an American, with pride, boast of Washington, Lincoln, Emerson, Longfellow, his Mississippi, his skyscrapers and his wealth, and it will be considered just tall talk. *But,* let a Scot brag (and who can explain the phenomenon?) of his homeland's hill and valleys; his Loch Lomond, streams, heather and glens; his porride and kale, Kirk, Covenanters, and Catechism; his Bruce and Wallace, Scott and Carlyle, and, above all, his Rabbie Burns, and he'll find a sympathetic, and often a cheering audience!

But what has this to do with St. Andrew? Nothing much, save the fact that he, too, was a "Scot," by the legend of his burial, if not by birth.

Up to this moment we have been writing in lighter vein, but I now point out the monumental experience in St. Andrew's life, the winning of St. Peter! D. R. Davies has written: "The Gospel is not a message to states, nations, groups, committees. It is a message to persons. You cannot convince nations of sin. Committees cannot repent." That seems borne out by the fact that the Gospel starts with the individual —John, Andrew, Peter, James, and all the glorious rest. It begins with *your, my, each* man's experience of the redeeming power of Jesus Christ. To reach the periphery of the nation, the Gospel begins with the person.

Andrew won *one,* at least, Peter. And what a gain for the Church of God! Then followed, under God, Pentecost; and then . . .

Have you won *your* one?

Advent—Hope

By HARVEY G. FORSTER

REMARQUE in his *Spark of Life* describes the concentration camp, its brutality, its despair, its struggle for bare survival which turns friends into enemies. Then one day a torn piece of newspaper is smuggled into camp. "The allies are at Remagen; they have crossed the Rhine." The news spreads like fire; the camp is transformed. "We must last out," cried No. 509. "We must last out; there is hope."

Such is the Advent message. CHRIST IS BORN. The dreams and sacrifices of thousands of generations have not been in vain. God comes to dwell among men. The judge is at the gate, but the judge is the Babe of Bethlehem. There is hope for us.

* * * *

Man lives in hope. Only through hope does he escape the "quiet desperation" which is the fate of reflective man. The hopes of modern man are worldly, a new house, economic security, community prestige, the founding of a family dynasty which will perpetuate his name. These are not bad hopes; indeed perhaps they are the fabric out of which a great hope can be fashioned. How can you have a great hope in this scientific, democratic, depersonalizing, co-operative, functional society in which we live in Canada? Why go out on a limb? Why live dangerously? The safe and sane course is to be non-committal about all things: not to expect too much! Forget the dreams and visions! So we face the world without any great hope, and Advent is but a word and Christmas an orgy of feasting and drinking, mellowed by a bit of egotistical goodwill.

A Mission to our day which speaks only in terms of sin is meaningless. It must speak in terms of hope. If modern man has misgivings he hides them with a veneer of respectability. Even the great episodes of life, birth, marriage, and death have little meaning beyond a sentimental appeal. He goes to church on Christmas Day and makes New Year resolutions. But he has no great Hope.

* * * *

Christianity did bring a great Hope. Its hope is vitally related to modern man. It made men brothers. It created a universal pedigree for men that transcends all partial ends and beginnings. It included in its fellowship the disinherited and dispossessed of the earth as well as Czars and Emperors. That is part of the Christmas message.

But Christianity marched toward this great Hope because Israel prepared the way. The Bible opens with triumph: "In the beginning God created the heaven and the earth." Against the thousands of national and tribal deities who sanctified the separation of land and land, nation and nation, class and class, there stands the unity of mankind under God. Torn asunder by a chain of crime, mankind cannot escape the ONE GOD who does not share man-made divisions. This is in part the Advent Hope, that the oneness already guaranteed in the creation of Adam might be made known in a warring world.

There are two fundamental questions to be answered during the Advent season: What do you hope for? How is your hope related to Jesus Christ? ●

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By MARIBELLE CORMACK

Eleanor Wilson—the skipper—is one of the most beloved and respected members of that group of Protestant missionaries who have dedicated their lives to spreading the Christian ethic to the far corners of the earth. She has served the Congregational Church for more than thirty years—twenty of them in Japan and Micronesia—and is known throughout the United States by church groups who have heard her inspiring sermons. $4.00

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The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions, and combining several similar questions in one.

Q. Does the President of the W.M.S. have to be a member of the United Church?

A. Yes.

Q. Why should the W.A. President be required to be a member and not the Chairman of the Stewards?

A. In many communities, particularly on the frontier, it proves expedient to secure the help of good Christian men to serve as stewards, some of whom may not be members of the United Church. It is possible that one could be elected chairman. Despite the rule re the W.A. we doubt that the roof would fall in if an adherent served as W.A. President, either.

Q. Are editors troubled by anonymous letters?

A. Not THE OBSERVER editors. With no signature they go into the basket unread.

Q. The United Church has condemned bingos and raffles, but fails to take into consideration the margin buying on grain and stock exchanges, which in my mind is worse. Why not?

A. You are wrong. The Church through its Board of E. and S. S. last year passed resolutions approving stock exchange action in raising margin requirements, and "while recognizing the need for risk capital" criticized improper speculation and gambling, on Stock and Grain exchanges. See "Boldness in the Streets," p. 73. Section 14.

Q. When a layman (or woman) is honoured with a Doctor's degree, is it correct to say Dr. A. B., or should it be Mr. A. B.?

A. It is correct to recognize the honour conferred by saying, Dr. A. B.

Q. Please clarify your recent sentence in Observations: ". . . nearly all the ministers we have heard giving good speeches on rural work during recent years are now in city pulpits."

A. A slight exaggeration of ours to point out that city churches have a way of finding out about able rural ministers doing a fine job and attracting them to urban pulpits. Rural ministers have a way of accepting such calls, usually to larger work with expanded salaries. Rural churches have a way of letting many of their good men go. We're not blaming anyone, just pointing up a condition in the Church.

Q. Your answer to the question re Lorne Park College seemed to imply that it is a United Church institution. Since when?

A. It implied no such thing. It is a Free Methodist College, of excellent standing, where many fine United Church young people are well educated, in a Christian atmosphere.

Q. Is it proper for the Red Cross, Children's Aid and such organizations to write Church W.A.'s asking for donations? And should they make them?

A. It's a free country and their perfect right. However, church organizations have to consider seriously their responsibilities to their own work, and the work done by other agencies. You mention two of the worthiest agencies, which church people normally want to support. There are some agencies, however, which find it easier to let church groups raise their money for them, than getting out and doing it themselves.

Q. Is the United Church on record as being opposed to wearing slacks, shorts, or bathing suits?

A. In what old attic did you find a question like that? Answer: No.

Q. What chances for happiness would a Protestant girl have marrying a Catholic?

A. We all know of mixed marriages which are happy. But it must be pretty difficult to see to it that your children are reared in a faith which you can't accept; this is part of the price the Roman Catholics demand.

Q. We have been told that C.G.I.T. work is slow-going in the Bay of Quinte. Is this a fact or opinion?

A. Hamilton has 171 affiliated groups. London Conference 181, Toronto 311; Bay of Quinte only 80. Looks like a fact.

e Chatter Box

'E were crowded out of the November 15th issue, but here we are surrounded by reviews of many of this year's very good titles. We are tantalized by all the books ey come in and feel like gathering them up to keep, but Miss Daly very firmly takes ı away to send off to her reviewers. She knows what these men and women like do best, and always seems to send the right books. Our readers may rely on these :ws in choosing gifts. . . . And is there any greater delight than to give just the right to a friend? . . . We are happy to have a review of Dr. Harry Emerson Fosdick's biography, *The Living of These Days*. . . . And we have a particular interest in *Girls* because Constance Tomkinson is the daughter of a United Church manse. Her ıer, Grace Avard Tomkinson, was a frequent and popular contributor to the Church :r a few years ago. We read a chapter of this book in a summer issue of *The Atlantic ıthly* and greatly enjoyed it. . . . Now, too late for this issue but in time for a ember 15th review comes *Borneo People* by the Rt. Hon. Malcolm MacDonald. se books on Canada, *Down North* and *The Birds of Brewery Creek*, were so popular.

About People

e Living of These Days

ly Harry Emerson Fosdick. (Toronto: 'he Musson Book Co., Ltd.) $4.00.

teviewed by A. J. Wilson.

he liberals and conservatives in the istian Church have battled it out time again over the centuries. In our own the emergence of historical criticism progressive revelation formed the issue ınd which the battle has been waged. focal point of much of this centred ınd Rev. Harry Emerson Fosdick of New <. In his autobiography he reviews this ıkly but without passion. He tells in a m and intimate way of the emigration ıis ancestors from Suffolk, England, their lement in Massachusetts, and their loca- finally in Buffalo, New York. He speaks :he influence of his grandfather, teacher . principal of schools in Buffalo, and of father, "Pop" Fosdick, principal of sten-Fosdick High School in Buffalo, ere he is still remembered with love and ction by great numbers of former duates and pupils. The author describes poverty as a youth, and the difficulty of ting an education, the battle with himself r Biblical interpretation and revelation, teaching in Union Seminary, New York, l as a preacher at Old First Presbyterian ırch, New York, where the battle between liberals and the reactionaries took place r his sermons. He gives the reasons why did not accept the invitation to become Presbyterian minister—he is a Baptist— l remain at Old First. He describes the gotiations with Mr. John D. Rockefeller, over the proposed Riverside Church, the lding of the church, and his work there twenty years. He appraises the influence Marx and Engels on the philosophy of day, of the impact of two world wars l the adjustment he had to make in his aking because of them, and the emer- ıce of Neo Orthodoxy at the hands of rth, Brunner and Niebuhr. With humility, t with frankness, the author portrays his grimage through a changing era. This not only the biography of one person, it the story of the trends in religion person- zed in one man who through it all, gave lp, counsel and encouragement to thousands of people, and helped not only to serve his generation but to guide its thinking. The book reveals a humble, warm personality, a man of strong conviction. It will be welcomed by a host of people who have read Dr. Fosdick's books, listened to him over the air, or heard him in the church with which his name will be forever associated.

"Billy Graham"

By Stanley High. (Toronto: McGraw-Hill Book Co.) $4.50.

Reviewed by A. A. Scott.

Billy Graham is one of the most controversial figures of our day. Is he, as some maintain, to be classed with John Wesley and Dwight L. Moody, and to be looked upon as the initiator of the long-awaited evangelical revival of the age, or is he to be considered as a ranting hot gospeller, a skilled showman, a salesman *par excellence*, who is making a good thing out of all his campaigns, or does the truth lie somewhere between these extremes?

This volume, written by one of the Editors of *The Reader's Digest*, is a careful survey of his life and activity, a fair and impartial sifting of the evidence regarding all his movements since the time of his conversion as a young man, and it carries conviction to the unprejudiced reader. One is compelled to admit that "Billy" is transparently sincere, and unaffectedly humble, that as one comes in contact with him he is won by the charm of his personality, that he gives evidence of being in very truth a man of God, and that he has a genuine concern for men and women, and a desire to communicate to them the "good news" of the Gospel. Admittedly, there are many far greater preachers than he is, but there are few whose preaching has so powerful an effect. And if one asks, as many do, whether the results are permanent or not, the evidence which confronts one is very weighty indeed. Not 100 per cent. of those who make decisions remain firm in their determination to live the new life, but a very large percentage of them *do* continue to walk the upward path, and they not only continue to show that their own lives have been changed, but they become instrumental in changing the lives of others.

A Christmas Book Review Section

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By Mary Alice Jones

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Anne Wilkinson, author of "Lions in the Way"

Lions in the Way

By Anne Wilkinson. (Toronto: The Macmillan Co. of Canada, Ltd.) $5.00.
Reviewed by A. J. Wilson.

In 1837 Featherstone Lake Osler, an Anglican clergyman, and his bride were sent from England to Bond Head, Ont. Their first home was a disused log cow stable. Together they faced incredible primitive pioneer conditions. One by one obstacles were overcome, land was cleared and church and community established. The Osler family grew in numbers and influence. Of this family one became a judge, one the most noted doctor of his day, one a brilliant legal pleader, and one a great financier. The story of this family has been told before. In this book the author lets the family speak for itself, through letters chronologically arranged, which passed between various members of the family and friends. These letters reveal not only the personal lives, ambitions and achievements of the Oslers, they constitute, as well, a running commentary on Canada's history in one of her most formative periods — the Mackenzie Rebellion, establishment of responsible government, struggle over clergy reserves and the antagonism between the so-called "State" church and other denominations. The author, who is a descendent of the Oslers, ties all these letters together in an integrated whole with necessary explanations and comments. She has succeeded, however, to a remarkable degree in keeping herself out of the picture. The author has laid us under a deep debt of gratitude. This interesting and informative book will take its place among the great Canadian biographical and historical productions.

Determined To Live

By Brian Hession. (Toronto: British Book Service.) $3.25.
Reviewed by K. J. Beaton.

In his introduction the Bishop of Coventry says: "This is a book you may not want to read. But once you have begun you will not want to put it down." In my case this was true. One thing that intrigued me is that a large part of it was dictated to a tape-recorder in a hospital ward while Brian Hession, who is a minister of the Church of England, was recovering from a serious cancer operation. Another interest centred in his pioneer work in the Anglican Church in Visual Education. Parts of the book sound like the script for a good filmstrip or a movie. As a pioneer he had to turn to production. He claims that it was he who induced J. Arthur Rank to enter the motion picture business. His Dawn Trust now services 10,000 users of Visual Aids and is housed in Greystoke, an old baronial mansion that he bought on faith through a friend by cable dictated while he was being wheeled from his room to the operating table in the Good Samaritan Hospital in Hollywood. He gives inside glimpses of Hollywood that are unusual. But most of all Mr. Hession shows what an inflexible will and faith in God can do for a man. His book abounds in sentences that you put on in high moments in you life but something that you have to swea out alone with God day by day." To a who have to deal with suffering this boo will provide inspiration and help, for to th author God is real and prayer is vital.

Les Girls

By Constance Tomkinson. (Toronto Little Brown & Co. [Canada] Ltd.) $3.95
Reviewed by Dorothea Adams.

In *Les Girls*, Constance Tomkinson, Canadian girl, describes her experiences a a member of various troupes of glamou girls who dance their way through Europe Through her eyes the reader sees an aspec of continental travel not encountered by th usual tourist.

Les Girls are the foundation of the num bers that make up the entertainment know as the Folies Bergère. Strangely enough the are for the most part, English girls, since th French dancers are too individualistic t accept the uniformity of the dance line. T be a member of this group is to possess a aura of glamour that acts as a magnet fo the opposite sex. Princes, magnates, mer chants and other types flock to the stag door. Their attentions and intentions ar not always welcome, but the girls learn t say "No" in different languages, and t follow the old maxim about "safety i numbers." They appear to be young an enthusiastic, loyal and generous, sharin adventures and misadventures, and als managing to have a gay and interesting time On stage there is the excitement of th show, the unreal and magical world o entertainment, while off stage there are t be found the very real inconveniences, har work, and of course, never enough money There is, however, friendship and romance laughter and fun.

This book provides light and entertainin reading. I would recommend it, not only t the young in years, but also to the youn in heart.

An Autobiography

By Marian Anderson. (Toronto: Th Macmillan Co. of Canada, Ltd.) $5.75.
Reviewed by Dorothea Adams.

Marian Anderson with her rare an beautiful voice is recognized as one of th greatest singers of this century. Her concer tours have taken her to many corners of th world and she has sung before all type of audiences. Radio and Television hav brought her voice to millions. Recordings o her songs are treasured by music lovers. Sh has been honoured by the heads of man governments. Thus she has earned her plac as one of the brightest stars in the musica firmament. But a star is remote! What o Marian Anderson herself? How did sh achieve such success? What kind of life ha she beyond the concert stage?

Marian Anderson writes her story wit simplicity, sincerity and restraint. Through out her story, one is conscious of he dedication to her art, her sadness towar prejudice she has met with because of he race and colour, her dignity in the face o rebuffs, and her happiness that perhap through her efforts and success, the way wi be made easier for other struggling artists.

In addition there are to be found inte esting sidelights on the artist's personal lif —glimpses of her happy marriage and he role as homemaker, her taste in clothes, h interest in sewing and cooking, her devotio to her mother, the practical details arranging the extensive tours, the study an work that goes into arranging programmes.

By Helen Raitt. (Toronto: George J. McLeod.) $4.50.

The success of Rachel Carson's books proved that when an oceanographer writes in popular vein, the general public is interested. Mrs. Raitt is not a scientist, but her husband is. Russell Raitt was senior physicist with the Scripps Institution's Unicorn Expedition, one of a series of exploratory expeditions into the deep Pacific carried out by many countries. "The major objective was to study one of the most majestic of the great trenches, the Tonga Trench, 15 to 30 miles wide, over a thousand miles long, striking nearly due north and south between Samoa and New Zealand and extending downward beneath the sea nearly a mile further than Everest rises above it."

Knowing that "The Horizon" and "The Spencer F. Baird," the two ships of the Expedition, would be in or about Samoa for Christmas, Mrs. Raitt flew from the United States to spend the holiday season with her husband. The early chapters tell a vivid story of her experiences in the Islands. When some of the men had to go home, Dr. Roger Revelle, Director of the Scripps Oceanographic Institute, and the leader of the Expedition, asked her to join them. So she invaded a man's world, kept the log, took her watch, and learned a great deal. While the chapters dealing with the life on shipboard go at a slightly slower pace due, no doubt, to the desire to have them scientifically correct, this book is most interesting reading. But for Mrs. Raitt's presence it is possible the story of this Expedition would belong only to the scientific few, whereas through *Exploring the Deep Pacific* the ordinary reader will learn a great deal about the fascinating, difficult and exhausting work of deep sea exploring.

Novels

The Prophet and the King

By Shirley Watkins. (Toronto: Doubleday Publishers.) $4.50.

Reviewed by E. M. Cook.

This is a Biblical novel dealing mostly with Samuel and Saul and the struggle of Israel with the Philistines and Ammonites which naturally draws in such characters as Nathan, David, Abner, Michal and the witch of Endor and others. It is mainly concerned with the presumed struggle for power between the Prophet Samuel and King Saul. Intentionally or not the portrayal tends to enhance Saul and deflate Samuel. Undoubtedly it deals with a rugged and somewhat primitive period of Israel's history but Bible lovers and those versed in historical study might justly feel it is here overdrawn in parts. The savage cruelty and butchery towards prisoners and the revelry and debauchery and lewdness of the Ammonites are dramatized so that nothing is left to the imagination. One can see Hollywood making much of this if the story were ever put on film. Candidly I am seldom enamoured by Biblical fiction. To one who knows his Bible it adds little and to those who do not it is usually little more than passing entertainment or worse. However this story is as good as most of its kind and better than many. With discrimination one can pick out many beautiful passages and discern much amid the confusion that is noble and heart-warming. Especially is this so in Saul and in the friendship of David and Jonathan. The story ends with the death of Saul and Jonathan, who, with David, stand out as very human but, on the whole, admirable characters.

By Ethel Wilson. (Toronto: The Macmillan Co. of Canada, Ltd.) $2.75.

Reviewed by Jean Shilton.

This is a short novel and a good one, written by the wife of a Vancouver doctor. The characters emerge as living, interesting people, and the story moves at a good pace to an exciting and uncontrived climax. Mrs. Wilson has set her story in and around Vancouver, a part of Canada which she obviously loves. Readers who enjoyed her previous novel, *Swamp Angel,* will be glad to savour again the simple, impressionistic prose which Mrs. Wilson writes so well.

Beowulf

By Bryher. (Toronto: McClelland and Stewart, Ltd.) $3.00.

Reviewed by A. J. Wilson.

Beowulf was a plaster bulldog. Angelina, part-owner of "The Warming Pan," a neighbourhood tea room in London, had bought it at a sale as "an emblem of the whole of us, so gentle, so determined, so stubborn." Too big for the mantelpiece she set it up in front of the fireplace. The story centres around this and the tea room into which came men and women from the community for a chat and a cup of tea. The conversation in "The Warming Pan," on the bus, and in the grocery shop reveals the heart of the ordinary Londoner during the blitz. He grumbled at rations and government red tape. But there was patience too, good temper and humour. "The Warming Pan" was finally destroyed by a direct hit. But Beowulf was saved. Somebody set him up on the edge

(*Over*)

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a Union Jack around him. Commented Ferguson, one of the patrons of the tea room, "I don't mind them havin' the bulldog or the flag . . . but why both?" "Yes," said Miss Tippett, the other part-owner of the destroyed tea room, "it does seem the tiniest bit vulgar." There is many a chuckle in store for the reader, pathos and tragedy, too, but even these have a light touch. It is a little vignette of the English in their "finest hour."

Summerhills

By D. E. Stevenson. (Toronto: Wm. Collins Sons & Co.) $3.00.

There is usually a D. E. Stevenson novel in the list of Christmas books, and this year is no exception. While complete in itself, *Summerhills,* a story of the Ayrton family and a new boys' school, is really a sequel to *Amberwell.* Laid against a background of Scottish hills, it is a well-written and entertaining tale with a happy ending.

Window-Box Gardening

By Henry Teuscher. (New York: The Macmillan Company; Toronto: Brett-Macmillan, Ltd.) $3.95.

Reviewed by Jean Shilton.

This is a book for the gardener-hobbyist. It contains detailed information on growing plants in outdoor window-boxes, tubs and hanging baskets. Everything that one needs to know, from constructing the box to choosing and planting suitable combinations of plants, is explained fully. The book is well illustrated with diagrams and photographs. As well as growing summer annuals in a window-box, directions are given for growing spring bulbs, rock-garden plants, roses, chrysanthemums, and even tomatoes. Botanical Garden and this book is based o the results of trials and experiments carri on in that city.

Till We Have Faces

By C. S. Lewis. (Toronto: Collins.) $3.5

Reviewed by A. J. Wilson.

C. S. Lewis, a most versatile writer religious subjects here retells an old Gre myth. In the original story the godde Venus sends her son Cupid to earth punish Psyche, a maiden of great beaut Cupid falls in love with Psyche and has h taken to a palace in the woods where visits her secretly. He warns her that s must never see his face. One night she do so and falls in love with Cupid. Cupid leav her to wander round the world. He final returns. They are married and Psyc becomes a goddess. Dr. Lewis changes t castle in the woods to one that is invisib to mortal eyes. This, he says, alters t whole character of the story. Besides bei a well told story there is a religious moti in it. At the end of the first book. Oruel, whose words the book is written, challeng the gods. "They will neither leave us alo or show themselves or show us what to do "Because," she says, "they have no answer At the end of the second section of the boo she concludes, "I know now, Lord, why y utter no answer. You are yourself t answer." For the casual reader it is fascinating story. The one who wonde what it is all about, will do a lot of wonde ing before he finds out.

Correction

We regret that with the review, *The Protesta Way,* by Kenneth Hamilton, which is published Epworth Press in London, the wrong Canadi publisher was given. Epworth's representative he is G. R. Welch Co., Ltd.

Your CHURCH SCHOOLS

Rev. Dr. Jesse P. Bogue, Executive Secretary of the American Association of Junior Colleges, states:

"If there were valid reasons for Christian education at any time in our history, those reasons are still valid now, and probably more so. Initially, Churches founded schools and colleges so that the children and youth might have some kind of education. That, however, was not the principal reason for pioneering in this field. The founding fathers believed that Christian schools had something valuable to offer which could not be given in public institutions. We are today the inheritors of the founding fathers' foresight, insight, and sacrifices. The vast majority of our Church-related institutions were established by former generations. Shall we not do now for our own children and those of the more immediate generations what our forefathers did for us!"

(Taken from *Junior College Journal,* March, 1956)

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WRITE FOR PROSPECTUS

Religious Books

Interpretation of Christian ics
y Reinhold Niebuhr.

e Mind of the Maker
y Dorothy L. Sayers.

istian Mysticism
y W. R. Inge.

mitive Christianity in Its temporary Setting
By Rudolph Bultmann.

e Descent of the Dove
By Charles Williams.

e Religious Situation
By Paul Tillich.

Toronto: Longmans, Green & Co., for Meridian Books, New York.) $1.25 each.
Reviewed by J. A. Davidson.

hese are the first six of a new series of per-bound books, described as books of oven merit on history, art, literature, ology, and Biblical studies, as they minate the development of Christian lition in the West." This promises to be nost significant publishing project. The ks are excellently manufactured, and uld have greater permanence than most per-bound books.

Reinhold Niebuhr's book is a reprint of classic of some twenty years ago, with new preface by the author. Miss Sayer's k was first published fifteen years ago, d it established her as a serious theologian. y who are inclined to dismiss her merely a clever and witty literary lady who bles a bit in theology should work carely through this book. It is surely one of most significant works of our time on doctrine of the Trinity, and, despite ne rather fanciful passages, it is of conuing importance.

Dean Inge's book, after nearly sixty years, still the standard outline on Christian sticism, and it is indispensable to anyone dying the mystical strain in Christianity.

harles Williams' book, which is subtitled History of the Holy Spirit in the Church," hich was first published in 1939, has in cent years come to be recognized by many a classic of modern theology. W. H. uden has provided a valuable introduction r this edition.

In 1932 Paul Tillich was introduced to e English-speaking theological world by s *The Religious Situation*. The changes of e past quarter-century have not dulled the levance of Tillich's analysis.

Rudolf Bultmann seems to have become e *vieux terrible* of contemporary theology, d nearly everyone is having a go at him even *Time* magazine. This book (the only e of these six that is not a reprint) is a reful and comprehensive account of the vironments in which early Christianity eveloped, and reveals qualities in Bultmann's thought not always acknowledged in e expositions and criticisms we have been aving lately.

"Prescription For Anxiety"

By Leslie D. Weatherhead. (London: Hodder & Stoughton.) Cloth $2.00; paper $1.00.

Reviewed by D. M. Perley.

Dr. Leslie D. Weatherhead has become ery well-known to Canadians as minister f City Temple, London, England, and the

(*Continued on page* 25)

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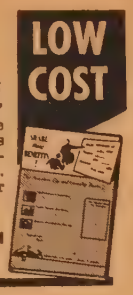

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UNKNOWN PROVINCE

(*Continued from page 12*)

frequently is irritated by the responsibility. On the other hand it has some good features.

The Rev. Warren Langille says: "I have never seen a Province give such help to students who want to get ahead. If they have the desire they can get an education." Last year, on the anniversary of responsible Government, the Smallwood Government provided an extra 100 scholarships. New schools are being built; school teachers' salaries have gone up. The more progressive communities are developing amalgamated schools.

St. John's Big Four

Newfoundland has much mission work of its own. It is short of ministers. Money has long been a short commodity for the economy of the ordinary man was built on the barter system. Folk who are so generous to their ministers in the little things have had little to put on the collection plate. This is changing, and out of family allowances and old-age pensions the faithful have been giving to the M. and M. It is going up faster than in the rest of Canada. And the tremendous home miss work of the remote coves, islands and f ing villages challenges the venturesome give their best. A plaque in the Bonav Church to the memory of the first Meth ist minister, who "was drowned en ro to St. John's, 1812," reminds the visi that Newfoundland missionaries and peo are always close to the perils of the se

In St. John's there are four la churches. Gower Street with its gr double-decked gallery is the largest in n and money. Cochrane Street has a fi well-appointed building closer to Jerusal than any other in Canada. A recent v successful Wells canvass may put it year at the top of Newfoundland fin cially. George Street is old and right do within a stone's throw of the harbour. J recently it got rid of pew rents, and unused boxes for the poor are still at door. Wesley has its own radio station prayer meeting room, high choir level w the gallery, and a split-level pulpit spacious grounds. While evening servi were once most popular, the trend is to morning. Afternoon Sunday Schools prevail. Three of these churches ha mainland ministers. Islanders sometim wonder why their large churches call fr across the water.

High on the hills, St. John's south si has some nasty suburban slums, the prod of the revolution. Some people come to city with no home and little money, have put up shacks. We were troubled see that the United Church had no wo in the area; the Roman Catholics obvious had. But the slums are perking up, too; their occupants get a little ahead, they b some paint and curtains for the lit windows and make a home. Time, we ho will remove the blot.

But down by Cochrane Street Chur Emmanuel House does a good job newcomers to the city. There Miss Ste Burry operates a fine girls' residence for Woman's Missionary Society. Girls fr Newfoundland's little communities w come to the city for their first jobs can fi a Christian home away-from-a-Christi home until they become established there

The Rev. L. A. D. Curtis and his wi seem like a kind father and mother as w as teachers to the United Church you people at United College.

Dr. Max Dawe, the vigorous and perso able Superintendent of Missions, showed one of the finest things we saw in an a too-brief and superficial view of Newfoun land: the lovely 23-acre plot secured the Church in suburban St. John's rig by the site chosen for the new Memori University. There will be room for a ne church with spacious grounds, and we tru new residences for United College. Som one had vision there, and we expect that Newfoundland rises to reach its new pla in the sun, future generations of educ tionists and churchmen will call bless those who helped secure that site. •

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OOK REVIEWS

(*Continued from page* 23)

ıor of many books dealing with the otional life. In later years he has become :er known as a pastoral counsellor with books about *"Psychology in the Service he Soul,"* etc. This book is designed for se who through nagging fears and periods lepression have passed through the dark dows. He writes with deep sympathy for has himself been subject to mental ress and feels he has something valuable say from his own experience. He has a :d of caution for ministers whose health so sound that they think mental anguish ust "nerves" or "imagination" and affirm t a Christian should never be worried. asks them to remember Our Saviour in Garden and His feeling of having been saken and lonely even unto death. In the elve chapters of this discerning little book deals with insight with the psychological well as religious aspects of mental upsets. xiety, worry, the need of feeling forgiven er a fall, all come under his searching alysis. And he closes on a note of strong pefulness knowing that help can come om the Other Side." Personal counsellors ll find this book most useful.

hristianity and Communication

By F. W. Dillistone. (Toronto: Wm. Collins Sons & Co.) $3.00.

Reviewed by A. J. Wilson.

Recent inventions in communicating ideas s forced Christian leaders to reconsider the ıole subject of propagating the Christian angel. Books have been written showing w to apply the modern selling and mer-andising techniques to religion. This book by Dean F. W. Dillistone of Liverpool is not one of these. The author's approach is different. He traces in bold strokes the history of communication since Christ first communicated His Gospel to the disciples. The first obstacle to be overcome in getting the Christian message across to others, and winning their allegiance is the difference on thought forms, images and patterns between those who are followers of Christ and those who are not. The writer gives numerous examples of how this has been done. How, for example, Paul and the writer of the fourth Gospel interpreted the Gospel in terms of Greek philosophy and the writer of Hebrews in terms of platonic dualism. For the first time this whole subject of communication is looked at from the point of view of theology, though the author urges all the modern means of communication, radio, television, etc., be used to the full to get the Gospel to the people. The book will be welcomed by all who would probe beneath the surface of much of the modern religious propaganda.

The Bible as History

By Werner Keller. (Toronto: Geo. J. McLeod, Ltd.) $6.95.

Reviewed by A. J. Wilson.

This book has become a best seller in Germany where it originated. No wonder! It is as captivating as a novel, as intriguing as a detective story, and as stimulating as a travelogue. The author is a journalist who for years has been concerned with the results of modern science and history. He assembles all the relevant results of archaeology and scientific research into the ancient life of Mesopotamia, Palestine and Egypt. He sorts them out and uses them to document as history the events recorded in the Bible. The discovery, for example, of the ancient city of Ur of the Chaldees shows the original home town of Abraham to have been a beautiful city, a centre of culture with a high standard of living. Marshalled facts, cuneiform and hieroglyphic translations support unfailingly the story of Joseph, the escapes from Egypt, the conquest of Canaan and the subsequent history of Israel and Judea. Supporting evidence is produced which tells of the flood. the tower of Babel, the destruction of Sodom and Gomorrah. The author does not stop with the ancient stories, he piles up evidence from the excavations which trace in parallel lines the whole Biblical narrative in both the Old and New Testaments. A most interesting feature of the book is that the writer not only produces the evidence, but describes in fascinating detail how the evidence was secured, by patient, painstaking excavation, the rich rewards that sometimes came from following a hunch, or more often from hunting for towns long buried on the basis of careful and imaginative study of ancient references to them. Most of the discoveries recorded in this volume have come to light in the past thirty years. But the author does not confine himself to them. He surveys the whole field of archaeological research. It is a massive volume of four hundred and fifty pages and one hundred and fifty illustrations and sketches. The translator, Dr. William Neil, has done a good job.

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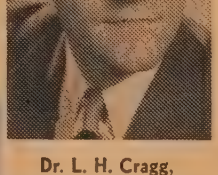

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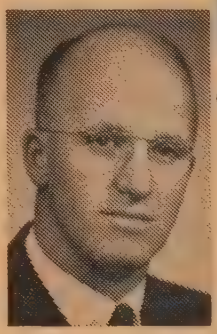

Rev. Charles J. Fox, Field Secretary, Christian Education for Toronto Conference.

Mrs. Mary Walker, retiring from teaching at Zion Church, Thessalon, Ont., after 63 years of service, was the recipient of glowing tributes to her work with boys.

Miss Evelyn Arnold, beginning her fiftieth consecutive year as organist of the Mansfield United Church, was honoured at the regular Family Night by gifts and an illuminated address of appreciation.

Mr. Moorhead Wright, a Vice-President of General Electric and International President of the Layman's Movement for a Christian World, addressed an evening service in the Islington, Ontario, Church, on Laymen's Sunday.

Mr. Leslie Smith, Oliver, B.C., was welcomed as the new lay minister by members of the Tuxford, Marquis and Keeler (Sask.) Charge.

Three young men of *Kew Beach Church,* Toronto, Rev. Bruce G. Gray, minister, were received as candidates for the ministry by the Toronto East Presbytery: Mr. Robert Reid, now at Emmanuel College; Mr. "Brad" Cruxton, Victoria, second year, and Mr. George Southall, Queen's, first year. All have served on western mission fields.

Rev. M. R. McLuhan, minister of Deer Lodge United Church, Winnipeg, Man., has accepted a unanimous call from Dominion United Church, Ottawa, and expects to assume his ministry early in December.

WAR BABIES

(*Continued from page* 15)

adopted in Japan by Canadian mission families were finally granted permiss to enter our thinly populated country on furlough. Is our immigration pol plagued by that long-dead bogey of "unassimilability of Japanese people i the population of Canada? What be proof of the ability of people to assimil could you ask than the testimony of thousands of Canadians who now live worship, work and play harmoniously w their fellow-Canadians of Japanese orig What more reliable evidence of loyalty their new country could you find than solemn statement by our late Pri Minister that not a single case of treas able activity had been uncovered am Canadian citizens of Japanese origin?

How many in Canada's burgeon economy would be thrown into unempl ment by the competition of 150 immigra from Japan who would have been caref selected by a process of mutual co-ope tion between Japanese and Canad authorities in Tokyo? Surely we h enough confidence in our economic syst and in our consular officials in Japan justify taking the plunge of re-instat the pre-war agreement for volunt restriction by the Japanese of immigrat to Canada to some such annual figu

And, while we are thinking about t question of international courtesy, g government should be encouraged to ap the same principle to Korea and the Brit West Indies, at the same time advocat that these immigration agreements negotiated on a basis of "complete equal and reciprocity."

Our Church at the recent Gene Council enunciated a principle which, implemented, would remove the affront the dignity of the people of nati hitherto excluded. We can endorse t action by the court of the Church writing personal letters on the subject local Members of Parliament and to t Minister of Citizenship and Immigrati quoting if desired the following resoluti passed by General Council:

"WHEREAS, the total exclusion of t people of any country is fundamenta opposed to the basic Christian ethics Canada and is a serious handicap to t Canadian Churches in presenting t Christian message in other lands we f such exclusion should be removed.

"We would point out that the quota th was previously available to the people Japan was suspended at the outbreak World War II and has not yet be restored. We would recommend su restoration.

"Inasmuch as the Korean peoples we previously included under the Japane

a, and as Korea has since become a recognized and independent republic the creation and defence of which ada has played a conspicuous part, efore be it resolved that a quota be olished to avoid their total exclusion.

Further, in view of the fact that the ish West Indies is an integral part of British Commonwealth of Nations they should be granted an appropriate quota immigration to Canada.

Therefore this General Council of The ed Church of Canada resolves to make esentations to the Government of ada to have the present total exclusion oved."

EACHERS' PAY

(*Continued from page 9*)

n made. Salaries have come a long way , but some are still poor.

McGill and Emmanuel are in good shape. unique situation in Montreal, by which theological colleges have become a ulty of the University, means that our fessors there are on the McGill rate. ers vary from the $10,000 paid the manuel Principal down to the $2,500 d to be paid a young Ph.D. lecturer in arts institution. Houses are normally provided.

The Pine Hill Principal receives $5,100 d a free house. Other Pine Hill Profes- s receive $4,350 and houses. The Dean the Faculty of Arts at Mount Allison eives $5,000 and no house. The Queen's eological) Principal $6,000 and a house, d a Queen's Associate $5,500 and no use.

A New Minimum

In United, Winnipeg, Professors have en receiving as low as $4,500 and no uses. St. Andrew's has just raised its pends: $6,750 for the Principal and ,250 for Professors; no houses. St. ephen's gives the Principal $5,600 and e Dean $5,250, and provides living commodation for them. The Professors ceive about $4,800.

Union, B.C., has been providing $5,000 r its Principal with an apartment in the llege. Full Professors are paid from ,300 to $4,500; they provide their own uses. Considering the cost of housing Vancouver this means that Professors ceive less than ordinands going to their st field on the minimum salary.

It is generally believed that to be invited a college chair to help train ministers the Gospel is one of the highest callings the Church, and one of the positions here a man should be free from economic orries.

The General Council recently established minimum rate of $5,500 for its profes- ors. But the rates are set by the local ollege Boards. The Board of Colleges nd Secondary Schools has been providing rants received from the Missionary and Maintenance Fund of about $16,000 a year to colleges, with the instruction that this should provide a minimum base of $4,000 per year for four professors. What is paid above that is determined by the college. Some have been unable to give much more. It is expected that additional funds will be provided in 1957 from the Board of Finance to the Board of Colleges and Secondary Schools to raise this minimum grant. It is also hoped that individual College Boards will be able to improve the lot of their professors.

Headquarters officers of the Church have just been voted an approximate 10 per cent. raise to become effective January 1, 1957. The scale will then be for Assistants, Associates, Secretaries: $4,700, $5,300, $5,900, plus an $1,800 house allowance.

Field Secretaries of Christian Education will be put on the same status (as far as salary is concerned) as Assistant Secretaries at January 1st.

Home Missionaries

The United Church employs about 1,200 church workers who might be classed as Home Missionaries. They receive full or partial support from the Board of Home Missions, which, of course, receives its money from the Missionary and Maintenance Fund.

Some 542 ministers on charges which cannot raise the minimum salary receive aid from the Board of Home Missions to provide a $3,000 stipend, plus house and car allowance for married, ordained men. Some 250 students on summer fields for about 20 weeks of the year, are paid at the rate of $32 per week, plus accommodation, food, and travel expenses.

Home Mission work is supervised by able Superintendents who are paid at the same rate as Assistant Secretaries in Headquarters. Superintendents of mission Institutions such as Fred Victor receive remuneration according to seniority from the minimum salary up to $3,600 plus the usual allowances. Many of the teachers on the 56 Indian Missions are on Government or Civil Service pay.

Nurses and Doctors

In the seven Home Mission Hospitals (one a summer hospital for fishermen) Medical Doctors start at $5,600 and senior Medical men receive a basic $6,000, and housing. In addition some of them receive extras for government services. The fees they might normally charge patients go into hospital revenues. There is, of course, considerable charity work. At the same time hospitals provide useful services for the communities, and are paid for it. Mission Doctors bring income to their hospitals, and their salaries are not dependent on Missionary and Maintenance support.

Nurses are paid according to the Provincial standards where they serve; about $205 to $225 a month, plus board, room, etc. ●

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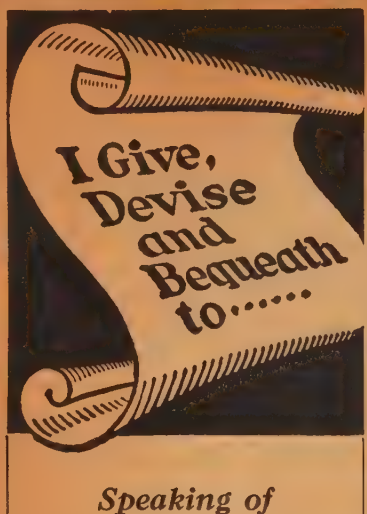

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If you have reason to be grateful for its fellowship, comfort and inspiration;

If you have been privileged during your lifetime, to help maintain its ministries:

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For further details write
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Observer p

Over 100 men from all across Canada attended last month the Banff Conference (for men of United Church in the four western provinces). Here a group is meeting for discussion in one of chalet lounges in the Banff School of Fine Arts. The theme speaker on "Going His Way" was Rev. Robert Cunningham of Vancouver; the worship and Bible study leader, Dr. Wm. Clarke of Prairie Christian Training Centre. Once again such a Conference has emphasized that the f growing men's movement in the United Church has a strong spiritual emphasis, and the question asked and answered was, "How can we best go back to our daily life and give pers witness to our faith?"

Churches

St. James-Bond Church, Toronto, Rev. Bruce Millar, minister, is engaged on a building operation to cost about $70,000. This will provide greatly increased Christian Education facilities.

A north end extension to accommodate an additional 200 persons, and new buildings costing an estimated $182,000 are in course of construction at *Central Church, Weston, Ont.* The official turning of the first sod took place Oct. 14th, Rev. Ralph Spencer, the minister, conducting the service.

St. Andrew's Church is the new name of Jasper Place United Church in Edmonton, Alberta.

Dedications

What a group which began with just over a dozen members can do in four years with assistance from Home Mission and Extension Committees, and the support of the congregation, was demonstrated at the dedication of *Gordon Church, Victoria, B.C.,* Rev. H. P. Davidson, minister. The new church is valued at $45,000 or more. All bills are paid and only a small capital debt of about one-fifth of the sum remains, all underwritten by members. A week of special services was climaxed by a Communion Service with 60 new members. Five communities are now served by this church.

A new parsonage was officially opened by *Mountain View Church,* Moncton, N.B., with Rev. H. L. Chappell, the minister, officiating. Dr. W. S. Godfry was speaker.

Centennial Church, Victoria, B.C., Rev. D. B. Carr, minister, dedicated a new manse recently.

Brentwood Church, Victoria, B.C., Rev. A. K. McMinn, D.D., retired supply, was opened and dedicated November 8th.

St. Lambert, Que., Church, Rev. K. MacMillan, minister, recently dedicate new Christian Education Centre, built cost of $100,000, which is filling a nee long standing in a rapidly growing distr A Wells-directed campaign was conduc in 1955 and the cost plus other repairs been underwritten.

Lakeview United Church, Regina, Sa Rev. J. R. Hord, Rev. R. J. McDon ministers, was dedicated on October 1 A special hymn composed for the occas by Mr. Hord was sung during the servi and in addition the choir sang a anthem to the words of Psalm 122 co posed by the organist, Mr. E. A. Moc The new church, together with the Chu Hall built in 1950, represent a cap expenditure of over $500,000. Wood cary is a feature of the church furniture.

Pleasantview Church, Edmonton, A Rev. Harold P. Marston, minister, dedicated by the President of Conferen Rev. Reid Vipond, on the eighth anniv sary of the congregation. The charge flourishing. Already the Sunday School around 450. "Before we can catch breath the church will be too small."

The United Church at Long Branch, Ontar basement built in 1951, now completed a given the new name of St. Paul's, was recen dedicated. Rev. R. E. Gosse, minister, conduct the service.

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Deloraine-Medora Pastoral Charge now vacant. Interested ministers please write Mrs. J. A. Whitlaw, Secretary Pastoral Relations Committee, Deloraine, Man.

St. Paul's United Church, Magog, Que., two-point charge, will be vacant December 1st. Interested ministers please write J. B. Connor, Chairman, Pastoral Relations Committee, 654 Bellevue Street, Magog, Quebec.

Onondaga two-point charge, Brant Presbytery, now vacant. Retired minister preferred or student. Please contact Earl Hamilton, R. R. 2, Cainsville, Ontario.

Central Avenue United Church, Fort Erie, becomes vacant June 30, 1957. Please write Dr. G. K. Chapman, P.O. Box 128, Fort Erie, Ontario, Chairman of the Pulpit Supply Committee.

Kenneth Harrington Cousland, M.C., M.A. (Oxon.), B.A., D.D., was installed as Principal of Emm College, Toronto, on October 16th. Taking part were, left to right: Rev. A. B. B. Moore, President of Victoria University; the Moderator, Rt. Rev. James S. Thomson, D.D.; Mr. Le Macaulay, Chairman of the Board of Regents; the President of the University of Toronto, Dr. S Smith; and Dr. Cousland, whose inaugural address was entitled "The Traditional and the Contemp in Theological Education.

Blackstock Pastoral Charge now vacant; four points, Oshawa Presbytery. Ministers apply to Lawrence Malcolm, Nestleton, Ontario.

Springbank - Cochrane United Church requires full-time minister for two-point charge. Ministers interested in receiving early call please write Mr. E. B. Davies, Secretary Pastoral Relations Committee, Box 295, Cochrane, Alberta.

Deer Lodge United Church, St. James, Manitoba, requires minister. All communications to Secretary, Pastoral Relations Committee, Deer Lodge United Church, Winnipeg 12, Man.

Didsbury, Alta., two-point Pastoral Charge in Red Deer Presbytery, vacant June 30, 1957. Minister retiring. Write Tom Morris, Secretary Pastoral Relations Committee, Didsbury, Alta.

Minister's Address

Rev. Alfred Yeoman, 171 Bidwell Street, Tillsonburg, Ontario.

Publishing House Notes

The Book Steward's Christmas List

I RECOMMEND the following books for Christmas gifts:

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The World Church: Achievement or Hope (John W. Grant) 1.25

The Hope of the Gospel (J. S. Thomson) 2.25

The Interpreter's Bible per volume 8.75

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The late Rev. James G. Brown, D.D., Principal Emeritus Union College, B.C.

Former Principal Dies

REV. JAMES GEORGE BROWN, D.D., preached twice in the Reformed Episcopal Church in Victoria, B.C., on October 14th, his charge since retirement. Next day he died. He was a tireless worker in the building up of the United Church in British Columbia, particularly as Principal of Union College for twenty-one years, working with students for the ministry. On being graduated from University he served first in the pastorate of the Pacific Province, and later became Principal of Ryerson, the Methodist College which merged with the Presbyterian Westminster Hall in 1925, to become Union College. He had the fearless, fighting spirit of the Irish, as well as the humour to help through the difficult years of depression and war. Dr. Brown is survived by his wife, a daughter and two sons.

Memorials

A stained glass window depicting Christ blessing little children was dedicated in Wesley Church, Ottawa, the gift of Mrs. F. M. Eamond, in memory of her husband, killed in the First World War.

In St. Andrew's Church, Millbrook, Ontario, a Memorial window with a similar theme presented by Mr. P. G. Might, Toronto, and unveiled by his sister, Miss Emma Might, was given in honour of their parents, William Might and Eunice Hetherington.

Five stained glass windows honouring the memory of the late Rev. F. S. Milliken, D.D., minister of Stewarton United Church, Ottawa, 1925-55, were dedicated in that church. These were donated by the congregation and friends in the Ottawa Curling Club and Central Bowling Club.

Death Notice

REV. JAMES WESLEY GORDON died at the home of his daughter, Mrs. R. S. MacCallum, in St. Catharines in his 80th year. He was graduated from the University of Toronto and Knox College, ordained in 1908 and served many Ontario charges. He retired from Port Hope to Toronto in 1947, then served Lakeview Mission, and for a time assisted at Central, Weston. Ill-health forced retirement two years ago. He is survived by his wife, one son, two daughters.

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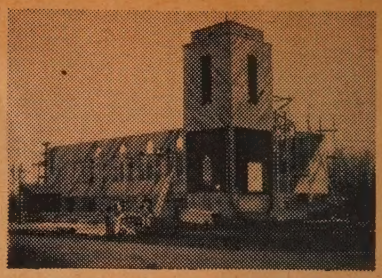

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